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## NOTES AND DISCUSSIONS

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### TO *IG.* ix. 2. 241.

This short Thessalian dedication from Pharsalus was first published by De Sanctis, *Mon. Antichi* VIII, p. 66, who read *τοὶ ἀγνιᾶται ἀνέθ[ει]καν δρχόντων Σόστάνδρο Ἀσανδρό*. On this rests the statement that *τοὶ* was used in Thessaliotis in contrast to *οἱ* in Pelasgiotis, Solmsen, *Rh. M.* LX, 148 ff., Buck, *CP.* II, 253, Thumb, *Hdb. d. griech. Dial.* 243. In my *Greek Dialects* § 122, I suppressed this, on account of the different understanding of the TOI in *IG.* ix. 2. 241, where the first two words are taken as dat. sing. *τοὶ Ἀγνιᾶται*, that is “to (Apollo) Ἀγνιᾶτας” (=’Αγνιεύς, as in Aesch. *Ag.* 1081). The discussion by Pridrik, to which reference is made and from which this interpretation is presumably adopted, is not accessible to me. But the first editor’s nom. plur. *τοὶ Ἀγνιᾶται* must after all be correct. Otherwise the lack of subject for the verb is inexplicable, while, on the other hand, the omission of the name of the divinity to whom the dedication was made, which would often be understood from the place of dedication, is so common as to occasion no difficulty.

For *ἀγνιᾶται* De Sanctis quotes the gloss *ἀγνιᾶται κωμῆται*. (Hesych.; E. M. adds *γείτονες*). From this gloss, taken in connection with Pollux ix. 35, 36, Schol. Ar. *Lys.* 5, etc., it is clear that *ἀγνά* was one of the words, others being *κώμη*, *ἄμφοδον*, *λαίρα*, *ρύμη*, which were used technically, like Lat. *vicus*, to designate a “quarter” of the town. The *ἀγνιᾶται* were those belonging to the same quarter, and the “archons” mentioned were probably, as already suggested by De Sanctis, the *vici magistri*.

C. D. BUCK

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### NOTE ON PLATO, *LAWS* 679 D

καὶ πρὸς τὰς πολευκάς [sc. τέχνας], ὅσαι τε πεζαὶ καὶ ὅσαι κατὰ θάλατταν γίγνονται τὰ νῦν, καὶ ὅσαι δὴ κατὰ πόλιν μόνον αὐτοῦ, δίκαι καὶ στάσεις λεγόμεναι, λόγοις ἔργοις τε μεμηχανημέναι, κ.τ.λ.

All editions known to me retain the text though some shift the comma after *αὐτοῦ*. Most translators are evasive and many of the commentators are uneasy. The Oxford text cannot really be construed—“in the city only there.” Bury’s (*Classical Review*, XXIX, 171) “only there called” with comma after *πόλιν* is very harsh if possible. Bekker and Stallbaum would apparently put the comma after *μόνον*. But as Richards (*Platonica*, p. 236) says, this cannot mean what Stallbaum takes it to mean—*ubi lites et*

*seditiones vocatae.* Badham's substitution for *μόνον αὐτοῦ* of *ὸνδματι* in antithesis to *λόγοις ἔργοις τε* is ingenious but not convincing. The familiar antithesis of name (not word) and deed is not called for further than it is already expressed in *λόγοις ἔργοις τε*, which, however, is mainly intensifying here. Ritter rightly says that the present text is impossible and suggests *αὐτῶν* (of them, i.e. the arts of war) which is possible but awkward. As a more plausible solution I would propose *μενόντων*. This yields a suitable antithesis between fighting abroad on sea or land and staying in the city. Homer already uses *μένειν* in this way [*Iliad* ix. 319]: *ἴση μοῖρα μένοντι, καὶ εἰ μάλα τις πολεμίζοι*, and Plato uses it with *κατὰ πόλιν* in *Republic* 466 C: *κατὰ τε πόλιν μενούσας εἰς πόλεμόν τε λούσας*. The loosely associated genitive absolute with implied subject—when they are staying at home in the city—of course presents no difficulty. Cf. Kühner-Gerth, *Syntax*, II, 83, and also commentators on Plato *Republic* 459 C: *ἄλλα διαίτη ἐθελόντων ὑπακούειν, κ.τ.λ.*

PAUL SHOREY

### THE OLD AGE OF A HORSE

In Dio of Prusa's sixth oratio, section 41, occur the words οὐδὲν δάδιον μὲν γὰρ ἄνδρα γηράσαι τύραννον, χαλεπὸν δὲ τυράννου γῆρας, οὐχ οἷον ἵππου φασίν. Dio has just been saying that monarchy is an unfortunate thing, whose cares the monarch (called tyrant in the passage quoted) never wills to get rid of, nor can. He adds the observation that persons afflicted by disease, or confined in prison, or exiled may hope for a day of relief; but not the tyrant. He cannot even wish for relief; nay, anything but such a wish! Time may assuage the grief of a man who laments the death of a friend; but with the tyrant, time ever prolongs his misery. Then follow the words quoted. Evidently the tyrant's old age is miserable. So Dio says, adding that it differs from the old age of a horse. Kraute's translation runs: "anders als, wie man sagt, das des Siegesrosses." But what was the proverbial estate of the old horse? Plutarch (*An seni res publica gerenda sit 785d*) and the Paroemiographers imply that it was sad. Says Plutarch: "Would not a man who had once been a great statesman and has sunk to be a mere grocer seem to have brought on himself, as the proverb has it, the old age of a horse?" The Paroemiographers read: ἵππου γῆρας: ἐπὶ τῶν πρὸς τῷ γήρᾳ δυστυχούντων, or more boldly: ἐπὶ τῶν ἐν νεότητι εὐδοκιμησάντων, ἐν γήρᾳ δὲ ἀτυμαζομένων. But this unhappiness of the aged horse can be traced farther back. A fragment from Ennius, quoted by Cicero, *Cato Maior* 5, runs:

sicut fortis equos, spatio qui saepe supremo  
vicit Olympia, nunc senio confectus quiescit.